

ALL SAINTS' DAY!

The Origin of the Festival.

The Customs Pertaining to It.

Etc., Etc., Etc., Etc., Etc., Etc.

We gave yesterday an account of the origin and a description of the mode of celebrating the festival of All Hallows Eve, or Halloween. As is the case with the customs which have prevailed for centuries on Christmas Eve, they present a striking contrast to the ceremonies of the great Festival of All Hallows, or All Saints' Day, which they so immediately precede. In that connection, it was likewise necessary to refer to the occasion and purposes of the latter. It only remains, therefore, to give

The Origin and History of All Saints' Day.

It originated in the dedication, by Pope Boniface IV, in the year 607, of the famous temple called the Rotunda. This building has a very curious and interesting history. Pliny informs us that Marcus Agrippa, the consul and favorite of Augustus, was the original builder; and that it was by him, in honor of the victory at Actium over Antony and Cleopatra, dedicated to Jupiter the Reverter. It then received the name of Pantheon, but for what precise reason, commentators and historians have never been able to decide. The statues of Mars and several other divinities were placed within it, and this may have been the origin of the title. The building itself is in the shape of a hemisphere, in this respect resembling the visible heavens—the residence of all the gods; and, as the Greek word "Pantheon" has that significance, it has been supposed by some that the name was given to the new temple for this reason.

In 408, when Theodosius the Younger ascended the throne of the Eastern Empire, he became a furious iconoclast, and caused all the temples and idols within his dominions to be demolished. His uncle Honorius, who sat on the throne of the Western Empire, was satisfied with causing them to be closed, while he desired their preservation as monuments of the departed splendor of the heathen empire. In the course of time the rulers of the Christian Church concluded that the adoration of the heathen deities had been so long a thing of the past that it was safe to reopen and purify these old pagan temples, and convert them into places of worship of the true God. Hence, in 607, the Pantheon was opened and cleansed, and then by Pope Boniface IV it was dedicated to the honor of the Blessed Virgin and all the Martyrs, receiving the title of S. Maria ad Martyres, or the Rotunda.

Previous to this event the feast of all the Apostles was kept on the 1st of May, but at this time it was joined to that of the Blessed Virgin and all the martyrs, and the time changed to the 13th of May. This season of the year being found very inconvenient for the great festival, on account of its interfering with the vocations of the poorer classes, it was therefore transferred to the 1st of November, by Pope Gregory IV, in the year 855.

Although the festival was established as early as 607, it was not until the year 731 that it came to be regularly celebrated in Rome. Since that date there has been no interruption. Gregory IV paid a visit to France in 857, during the reign of Louis le Debonnaire, and by the course he took tended greatly to propagate the Festival of All Saints. It has since spread through the ramifications of the Church of Rome, so that at the present day it is considered one of the most important occasions of the entire year. In common with the other great festivals of Catholicism, it has held its place in the calendar of the Anglican Church, and even now the day is looked upon with a certain sentiment of respect for its holiness by the members of most of the other Protestant denominations.

The Observance of the Day.

In pursuance of the dedicatory services in which it had its origin, is in honor of the Blessed Virgin Mary, and all the saints and martyrs. It is, however, more especially in honor of these Saints who have no specific day assigned them in the calendar. There are, also, several saints in whose honor the first day of November is religiously kept, independently of the Festival of All Saints.

The first of these is Saint Cecilia, who, in the year A. D. 300, achieved the crown of martyrdom by being cast into the sea, because he had zealously declined against the voluntary sacrifice of life to Apollo. The second is St. Mary, M., who in the early days of the Church was renowned for her Christian zeal. She is said to have been a Christian from the cradle, but her pathway through life was far from being an easy one. She was a slave of Tertullian, a Roman Senator, to whom she greatly endeared herself by fidelity, probity, and diligence. Tertullian desired to save her from the persecutions which were in those days the fruits of following Christ. He took a curious way to accomplish this, endeavoring to convert her by unmerciful whipping and imprisonment on bread and water for thirty days in a dark cellar. She was afterwards sold into the hands of the authorities, and was tortured with such unrelenting cruelty that the mob cried out for her release. She then fled to the mountains, but died in peace and without violence.

The third is Saint Marcellus, who was an efficient and zealous Bishop of Paris, in the fourth century.

The fourth is Saint Benignus, a priest who laid the foundations of the Church in Burgundy, in the third century, and suffered martyrdom near Dijon, in the reign of a Roman Emperor.

The fifth is Saint Austromachus, who, in the third century, zealously preached the faith in Auvergne, and died a holy confessor.

The last is Saint Harold, the sixth King of Denmark of that name. He was an earnest Christian and the founder of many churches. He died November 1, in the year 980, from the effect of wounds received in battle with his un-natural son, who was endeavoring to supplant the true faith by the old idolatry.

In honor of these and all the other fathers and martyrs of the Church, high mass is celebrated in all the Roman Catholic churches throughout the world. The day is also religiously observed in the Protestant Episcopal churches.

A Notable Event in Church History. In England there prevailed at one time a custom of inscribing on the inner side of the walls of churches texts of Scripture in English. These inscriptions are still to be seen in many parishes. The custom is said to have originated in a remarkable conversation which occurred on the 1st of November, 1561, between Queen Elizabeth and Dean Newell, at St. Paul's Cathedral, London.

The Dean, it seems, had placed on her Majesty's cushion, as a gift, a book of hours, in which were bound up with the litany several cuts, intended to represent the angels, the saints, and the Holy Trinity. At this her Majesty protested to be greatly vexed, and reprimanded the Dean of his previous proclamation against images, pictures, and Romish relics of any kind, commanding him that he permit no such mistakes to happen in the churches of her realm in the future.

When this conversation was bruited about the town, it occasioned quite a commotion among the churchwardens of the different parishes, and they straightway set themselves to the task of washing out of the church and chapel walls all pictures and paintings that seemed to partake of a Romish or idolatrous character. In

place of these, suitable texts of Scripture were handed up and inscribed on the places made bare.

A similar custom is becoming very prevalent among different Protestant denominations in this country.

FROM THE DRY TORTUGAS.

Revolving Treatment of Prisoners and Private Soldiers by the Military Authorities, Etc.

A correspondent writes us from Fort Jefferson, Dry Tortugas, Florida, under date of September 12, complaining bitterly of the fearful treatment by the military authorities of that "God-forsaken island" towards civil prisoners and private soldiers. Their acts, he states, are shown without any fear or feeling, and there is no redress for the sufferers.

He mentions several instances of their discipline, which, for brutality and atrocity, are unparalleled. The first case of cruelty he alludes to occurred on Friday, the 16th of August last, when the prisoners were engaged in unloading the steamer *St. Mary* and the brigantine *Rebecca* Shippard, and became drunk with the armed guard placed over them from the harbor given them by the crew of the vessels. Two of the soldiers, and a prisoner, the latter being unusually intoxicated, for their offenses were tied up by the thumbs, as a punishment to them. This is a dreadful to endure, and often leaves those put to the pain exhausted and unconscious.

James Dunn, the prisoner, was lifted on his feet for two hours, and then fell heavily to the ground by the breaking of the rope, and struck on the back of his head, which rendered him insensible. The man, who was bleeding from the forehead, was immediately tied up again by his wounded hands, by an unfeeling sergeant, and would have been kept in that position but for the interference of Brigadier-General Hill, who commands the post. The man, bleeding from the forehead, was immediately tied up again by his wounded hands, by an unfeeling sergeant, and would have been kept in that position but for the interference of Brigadier-General Hill, who commands the post. The man, bleeding from the forehead, was immediately tied up again by his wounded hands, by an unfeeling sergeant, and would have been kept in that position but for the interference of Brigadier-General Hill, who commands the post.

As Sergeant Donnelly expresses himself, Dunn was gagged because he begged mercy from his persecutors, and had his mouth severely cut. John Brown, confined as a prisoner for desertion, is spoken of as another victim of military cruelty. On the 11th of September he was ordered to carry a shot for some pretended breach of discipline, and did so for a few hours, while suffering from an attack of diarrhoea, and then finally refused to carry it longer.

This was reported to General Hill, who ordered his hands to be tied behind his back, and that he should be thrown off the wharf into the water, and kept there until he offered to comply to the officer's terms. He was taken in charge by Dr. Major Ritterhaus, of the 15th United States Artillery, and two privates, accompanied by a heartless fellow, one Colonel of the 11th New York Volunteers, and now Major Ritterhaus, who went along, as he said, to see the 100 ATTER VINE was Major Ritterhaus pushed him off the wharf into the sea. He was kept under water for what seemed very nearly two minutes, and he was then pulled up by the head, nearly suffocated, choked, and speechless. The question was put, "Will you carry the shot?" when there was no answer, and down he was forced under the water again. Once more he was pulled up, quite exhausted, and the same question asked, to which he could only make a sign to show that he submitted. These are not the only modes of punishment; but every little device is invented to cause pain. One man named Kelly had his finger cut off by Sergeant Murphy with his sword, because the hand was not held in the proper place, and the same person, knocked another man down by a blow on the head with a musket.

Private Gennie, of Company I, a boy of seventeen years old, was made to march in the hot sun with his musket and sixteen bricks in his knapsack, and when he gave out he was beaten with a club until he was black and blue. Besides this severe punishment, the officers are charged by our correspondent with cheating and stealing the soldiers' and prisoners' property. The Post Commissary, Major Ritterhaus, is accused of selling to Lieutenant People, acting Quartermaster, fifteen barrels of flour, economized in the bakery, for sixteen dollars per barrel, and pocketing the proceeds. Our correspondent makes some bitter reflections upon this state of affairs at Dry Tortugas, and asks if there is no protection to be had for the prisoners and soldiers. —New York World.

The Widow of "Old John Brown."

A letter from Red Bluff, Cal., says:—As she is called, the wife of the great John Brown still resides here, pleasantly situated, and surrounded by pleasant, comfortable influences. She has won the esteem and confidence of the people, and commands the admiration of all parties, irrespective of political opinion. Her home has been freed from debt, and under her own vine and fig-tree she lives, with none to molest and make her afraid. She has three daughters, who have been engaged in teaching school. They are said to be very intelligent ladies. The eldest has received many calls to go back South and help to educate the race her father died to benefit. She feels it somewhat her duty, and will probably do so. Since living here, Mrs. Brown has received aid from England, and many letters expressing high regard for her husband's memory. She has made this place her permanent home, and intends to spend her days among the people.

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